CHRISTIAN INTELLIGENCER
AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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From the Evangelical Magazine.

SERMON.—BY A. B. GROSH.

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. xii: 11.

Could we come into the world with all that maturity of intellect and reasoning to which, in after years only, we attain—or could we perfectly remember all the impressions made on our minds, at a very early age, by the chastisements of our parents—we might learn a useful lesson on the increasing conceptions of the human mind respecting the nature, object and tendency of punishment. As it is, we must glean a scanty harvest of information from uncertain observation and imperfect memory—but even that may be rendered almost certain, by the deductions of reason—and useful, by a careful and just application.

How difficult it is to convince a child, that punishment or affliction is, or can be, really beneficial to it—that, when inflicted or permitted by a parent, it is intended solely for its own good, and not for the good of others alone, or for the gratification of some cruel and malignant feeling in him who inflicts it! And when thus rendered incredulous by the experience of actual pain—when writhing, indignant and resentful, under the torture of suffering—how easy it would be to impress on the youthful mind, the doctrine of Partialism, *first*, with regard to his earthly, and *second*, with respect to his heavenly Parent. He would readily believe, that it was the wrath and anger of the best of parents which punished him—that the love of his father was never exercised toward him, except when that vindictive wrath was pacified by the child—and that there was danger in his being, ultimately, forever cast off, and doomed to wretchedness and wo for life, to satisfy the vindictive wrath, and promote the cruelly insatiate thirst for glory, in the inexorable being who gave him life and sustenance.

Having impressed these horrid and unnatural ideas on the mind of the child; how easy would it be to carry them out, as a display of the conduct of an infinite Parent towards *his* offspring? If his earthly father (of whom he knows most, and has the clearest perceptions) could act so cruelly, he would readily be brought to believe, that his heavenly Father could create, and bring into being, a large family of intelligences—chastise them, for the purpose of feasting on their groans—hate them, because they had done nought to merit and draw forth his divine love; and that God would finally dissolve the parental bands which now bind him to his offspring—that they should cease to be His children, and He their God—and that, to promote and increase his glory, by displaying his vindictive justice, he would torture them infinitely, world without end!

Then, telling the child that God was the best, wisest, greatest and most glorious being in the universe, he might be brought blindly to assent to the goodness of his earthly parent, who so closely (as he believes) imitates the conduct God pursues. He might be brought to *say* his father was *good*—to *say* his parent was *just*—to *say* that he approved, and could be willing to suffer all his father could inflict on the worst and most disobedient of his children. Yes; he might be brought not only to *say*, but actually to *imagine he believed* all this—and finally, he might be led to imitate his parent's conduct himself, to his own children, in turn—but would there not be a "still small voice" pleading in his mind—a better feeling striving in his heart, to induce him to give up and abandon so horrid and unnatural an idea? Reflect for one moment. As this boy advaced to the years of manhood, and clearly perceived, time after time, the beneficial results (in his mind, his affections, and conduct) of the various chastisements inflicted on him, would he not begin to think and to say, "My father, my mother, my instructors, have been slandered. I have done them wrong in my hard thoughts and undutiful speeches. Instead of seeking the gratification of their malice and cruelty, they have been amending my temper and disposition—making me patient and enduring—storing my mind with useful lessons, and promoting my welfare and peace by these very chastisements. "Surely" (he would say) "as they are wiser and more experienced than I am, they cannot be deceived in their intentions; and if these results of chastisement, were their intentions, then they could not have hated me; and so their chastisement, instead of being a proof of their anger and wrath, is evidence of their benevolence and love."—When he arrives at this point in his reasonings—his confidence in his parents being restored—his eyes being opened clearly to perceive their goodness and love—with what term would he stigmatise his former errors! with what loathing would he look back to an acknowledgment that *cruelty* and *revenge* were *good*! He would no longer be a Partialist with respect to his earthly parents—and, if not too closely fettered in prejudice and bigotry, he would cease to be a Partialist in his faith respecting the government and providence of his heavenly Parent. And with what a different train of sentiments and feelings would he, after these changes, meet afflictions, tribulations, and chastisements from any source—but particularly from the Father of his spirit! O he would be ready to exclaim in the sentiment of the apostle, in our text and context, "I have had a father after the flesh who corrected me, and I gave him reverence; shall I not much rather be in subjection to the Father of my spirits, and live? For my earthly parent, verily, for a few days chastened me after his own pleasure; but my heavenly Father for my profit, that I might be partaker of his holiness.—Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands that hang down, and strengthen the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."

Though we humbly acknowledge that there are many things in the purposes and providences of God, for which we cannot certainly account—yet so much goodness is evinced in, and so much benefit derived from the most afflictive of them, in this state of being, that we can readily believe, and rationally hope that every circumstance in the divine government will perfectly accord, ultimately, with what we *do* know and *can* account for—and with the revelation which God has given of his nature, character and attributes. Hence, though we cannot, with precision and certainty, account for being created and placed here in a frail, imperfect and painful constitution—yet, as we find that condition one of progressive improvement and happiness, and are enabled to see the many pains and sorrows attendant on it, promotive of that improvement and pleasure, we see no reason to doubt the goodness which has thus clothed this existence in a mortal constitution and a fallible nature.—Certain it is, that had we been created perfect at the first, all the pleasures of acquiring knowledge, exercising usefulness, and conferring happiness on others, would have been unknown to us—that many lessons of useful experience would never have been ours—and many virtues, now our glory, could not have been practised by us toward each other—nor could many attributes and providences of God, now considered glorious in his government, have been exercised on us.—This much we can now see, to enable us to "justify the ways of God to man"—and when our knowledge shall no longer be bounded by time nor incumbered by mortality, we trust that the goodness which permits us to know this much, will reveal unto us the whole, and satisfy us with a knowledge of the fulness of his glory, wisdom and benevolence.

God loves his creature man. This, all nature proclaims aloud. Every provision—physical, mental and moral—which God has made for us, confirms it. Every thing that exists, within and around us, seems calculated for, and adapted to our wants, our improvement, and our happiness. The promotion of our welfare—the advancement of our improvement and, consequently, our happiness—seems, indeed, to be the main object of our creation. This is our destination—the destination of every intelligent being, unless nearly all its powers, desires, and capacities were conferred upon it in vain—unless nearly all the provisions made for it are useless. But troubles arise, sickness preys, afflictions, distress and chastenings grieve us—and can they be permitted by the great Being who has thus designed and provided for our happiness, to frustrate his designs, and to destroy our peace? Is it not more probable that they are only minute parts of his vast purpose—special portions of his general plan, and not contradictions of it?

How often, from a commanding eminence, do we look over and admire the beautifully perfect and variegated scenery of a landscape. It is all as it should be—nothing as it should not be—and, as the eye passes over it, and embraces, at one comprehensive glance, all its parts, we see nothing which could be added, nothing which could be spared, to increase its effects or enhance its beauty. But we approach nearer to it, and examine it by detail. With pigmy eye we see part of it, only, at a time. We look at its minuter portions with a limited vision.—*There* is a tree with a crooked trunk, another with gnarled and knotty limbs, another too dark in its color, or too light in its foliage—*here* is a bush with a broken top, a withered branch, or wilted leaves—and, in another place the grassy carpet of the meadows is too short—in another, too long, tangled and matted—in short, viewed portion by portion, it loses much, very much of its surpassing beauty and excellence; and, with our minute wisdom, we would desire to amend, repair, and beautify the whole, piece by piece. But suppose we were to do so.—Suppose, with creative power, we were to straiten the trunk, polish the limbs, and lighten the foliage of the trees—to repair the top of the bush and revive its verdure—to fill up the ground with a smooth, even, grassy covering—untangle, and lay in regular order the masses of luxuriance—and attempt to amend the whole, by improving its several parts—how, think ye—how would the landscape look, after this, from the commanding eminence where it was viewed at the first? Do you think it would, in reality, appear better, as a whole, than it did previously?—would it not be likely to appear far, far the worse for our supposed improvements?—Thus, I humbly conceive, it is with our views of human sorrows and trials. We look at human life in its details—we see it only in parts and portions—we fancy a thousand evils, where, as a whole, there are *no* evils—a million imperfections where, in reality, and as a whole, every thing is perfect and as it should be. We forget that this life, this age, is but a small speck in the progressive improvements of an eternity. Could we rise above these petty views, and expand our minds sufficiently to embrace the whole of human existence at one glance, all these apparent defects and imperfections would resolve themselves into the necessary beauties of contrast, comparison and excellence. But could we be gifted with the ken of Omniscience, and the wisdom of Infinity—could we see "the end from the beginning"—the origin, the means, and the result of all these events and their dependences—do you, *can* you think you would wish to abate one pain, to abrogate one tear, to lessen one agony, to remove one sigh you now are permitted to suffer for your own good—for the advancement of your own improvement, and the security of your own happiness? Such is my confidence in the certain and universal benevolence of the divine government, that I cannot believe you would—that I, or any other being, thus gifted, and desirous of happiness, would. Then, though no chastening seemeth to be joyous, but *grievous*, at the time of enduring the same—let these views and reflections animate us with strength and fortitude to meet and to bear them—knowing that, *afterwards*, they will yield the peaceable fruit of righteousness unto us who are exercised thereby—that they are inflicted on us to make us the partakers of God's holiness.

Nor is our text the only passage of Scripture which teaches the beneficial tendency of affliction. The Psalmist declares, "It is good for me that I have been afflicted, that I might learn thy statutes." "Before I was afflicted I went astray; but now have I kept thy word." Ps. cxix: 67, 71. Indeed, almost every threatening of severe and heavy chastisements, denounced of Jehovah, in the Old Testament Scriptures, is declared to have for its object, "that they may know that I am Lord"—"that they may remember and turn unto the Lord"—that they may be ashamed and confounded at their evil doings—that they may repent of their evil deeds, and learn to work righteousness. It has long been marvellous to me, how our Partialist brethren can so invariably overlook these promises amid threatenings, and mercies amid judgments. And if such was the design with respect to nations, and peoples, under the Old Testament dispensation, which seemed to carry the divine government, in regard to the destiny of man, no further than this life—how much more consolation may we expect in the reign of Heaven, under which life and immortality are brought to light by the Gospel! For is the *better* covenant established on *better promises* also a *worse* covenant containing *worse threatenings* than the old covenant? If so, wherein are we gainers by the change? The law was the schoolmaster to bring the world to Christ.—As the teacher proclaims his laws and penalties, without deigning to give the reasons thereof—commanding (not enticing by persuasion) to obedience—so the law compelled obedience to its rituals, without fully explaining them or the reasons on which they were founded. And its penalties were inflicted with a like spirit—merely to break down, rather than persuade, soften and refine the temper. Yet we have seen that *even these judgments* were *intended* to bring to a knowledge of God and his statutes. Let us look, then, at the better covenant, with its better provisions. In it, the blind submission required by the schoolmaster is done away—the son is no longer a servant, but the heir—he is made his own master, his own judge of right and wrong—he is a *freeman* who is to be led by the goodness of God, constrained by the love of Christ, and persuaded by a knowledge of the truth and of the law of liberty. And as well might you declare that a state of tyranny and despotism was more favorable to human virtue and improvement, as to assert that afflictions, under the Gospel dispensation, will be less beneficial to men, than under the law. Indeed, a clause in our chapter sets forth in a beautiful manner, this contrast—and while it represents the punishments as greater, and as *more certain*—does so because the light enjoyed is also greater, and its effects are more certainly beneficial. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more: But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." Indeed the apostles of Jesus gloried in tribulations, knowing, as they did, that "tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed." And this is the work of chastisement in general.—Long, but not violently continued, it breaketh down obstinacy, overcometh rage, subdueth impatience, or calm endurance in the soul. And patience enables its possessor to note, with a discerning and discriminating eye, the effects of things and events, and to learn lessons of usefulness from even the tribulations that but now almost overpowered. And as patience begets *experience*, so experience worketh *hope*. There is no man whose experience, if duly attended to would not work hope. Evils have *so often* been made to work out our good—have *always* (I may say) proved beneficial—that no man, under any circumstances, is authorized wholly to despair. Hope maketh not ashamed—i. e. by a failure or disappointment—for such is the meaning of the original. This hope will not disappoint us—the hope derived from experience, under past afflictions patiently borne, will be realized unto us, and like or greater benefits be derived from those we now bear. We cannot hope *too much good* from the goodness of God: for he has promised more than even desire can wish for. Let us then resolve to bear, with resignation and fortitude, all the afflictions or tribulations which may beset us in our journey through life—endeavoring to make a good use of, and to derive profitable instruction from them. For if there be veracity in divine truth—correct knowledge in divine wisdom—sincerity in the divine promises—immutability in the divine purposes—efficiency in the divine power, and goodness infinite in our God, we may rest assured, now and forever, that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth"—that as *all* are partakers of chastisement—as God has commended his *love* to *all* when they were dead in trespasses and sins—therefore all whom he has made are his children—all will be made partakers of his holiness, and all will reap the peaceable fruit of righteousness from the chastisements of our God.

From the Boston Trumpet and Magazine.

THE TRINITY.

The following article of faith is the first in the confession of the evangelical congregational Church in South Boston.

"*We believe in one living and true God: subsisting in three persons, the Father, the Son, and the Holy Ghost, one in essence, and equally possessing the same attributes, and the same perfections.*"

According to this article of faith there is no attribute, nor perfection in the person of the Father, which is not equally in the person of the Son and in the person of the Holy Ghost; nor is there any attribute, nor perfection in the person of the Son which is not equally in the person of the Father, and in the person of the Holy Ghost; nor is there any attribute, nor perfection in the person of the Holy Ghost, which is not equally in the person of the Father and in the person of the Son.

If there are, in either of the persons of this trinity, any attributes which essentially belong to the person of a Father, these attributes all belong equally to all the three.—Therefore, there can be no more propriety in calling one of these persons Father, than there is in calling each of the three, Father. And if there are, in any one of these persons, any attributes which essentially belong to a Son, these attributes equally belong to all three. Therefore, there can be no more propriety in calling any one of these three persons, Son, than there is in calling each of the three, son. And if there are in either of these persons any attributes which are essential to the Holy Ghost, these attributes are equally essential to all three of these persons. Therefore, there can be no more propriety in calling any one of these persons, Holy Ghost, than there is in calling each of the three, Holy Ghost.

If either of the persons of this trinity, is in any proper sense, the Father of either of the other two, he must be equally the Father of both the others; and not only so, but he must be equally his own Father, as he is the Father of both the other persons. And if either of these three persons is, in any proper sense, the Son of either the other two persons, he must be equally the son of both; and he must also be equally his own son.

All these apparent contradictions, and many more, are necessarily involved in the article of faith, which we are considering; for it expressly says, that the Father, Son and Holy Ghost, are one in essence, and equally possessing the same attributes and the same perfections.

We must take the liberty to ask the question, whether it can promote the religion of the Savior to make such an article of faith a condition of christian fellowship and communion? Where in all the scriptures is this article of faith to be found? When Jesus communed with his disciples, and administered the bread and wine to them, did he first require of them a confession of this article? They had professed to believe that he was the Son of the living God; but never gave the least intimation that they believed that he was his own Father, or his own Son.—He told them that his Father was greater than himself; that he could do nothing of himself, and no doubt they believed what he told them. If neither Jesus nor his disciples ever required such an article of faith, as the one we are noticing, why, in order to be *evangelical*, must we profess to believe it?

Without designing to give offence, leave is requested to ask, if there can be found, in any religion under heaven, Jew, Pagan or Mahommedan, or any other, an article of belief, which more directly sets reason at defiance, or depresses common sense to a greater degree of abasement? Far be it from us to exclude from our charity, those who profess this article of belief; but we must be allowed to tell them, that if the millennium in which they believe, never comes until all reasonable people believe this article of their faith, it will yet a long time be delayed.

There is a practice, in which people who profess to believe the article under consideration, are uniform, which we cannot understand to be in agreement with the article.—The practice we have in mind is, that of always mentioning the person of the Father before mentioning the person of the Son;—and of always mentioning the person of the Son before they mention the person of the Holy Ghost. This custom which they never vary, in their ascriptions or doxologies, certainly indicates that there is a precedency given to the person which they call the Father, over the other two; and also that a like precedency is given to the person they call the Son, to the one they denominate the Holy Ghost. But if they believe that these three persons are "one in essence, and equally possessing the same attributes and the same perfections," if they give any priority to one that they do not give equally to the other two, they do not worship their God in spirit and in truth, according to their own solemn confession!

We believe that an understanding infinitely inferior to the incomprehensible mind of our Creator, can easily perceive that those who style themselves exclusively evangelical, because they believe the article we are noticing, do constantly, in their devotions, give to that person, in the trinity, which they call the Father, a precedency over the other two persons; and that they also give to the person they call the Son, a like precedency over the person they call the Holy Ghost.—If they would be consistent in their devotions with their professed belief, they should as often name the person of the Son before the Father, as they do the Father before the Son, and also the name of the Holy Ghost before the other two, as they do the other two before the Holy Ghost. And thus, by transposing and interchanging these names, in their ascriptions and doxologies, not only habituate their own minds to give the same honors to each of the three names, as they do to either, but show to the world that they understand what they profess.

If we are told that where these three names are mentioned together, in the holy scriptures, they are arranged in the order of Father, Son, and Holy Ghost, and that they are never mentioned in a reversed order, we, in turn, ask the weighty question, why the scriptures should invariably, give this precedency to the Father?

Hoping that these few hints may tend to induce to some serious and profitable research we will venture to recommend to all who desire to see a general union, among professing christians, of all denominations, to make their articles of faith but few, and have them so general as to be expressed in the very words of those scriptures, which all christians profess to believe. H. B.

The following article is copied from a school-book compiled by Rev. H. Daggett.

The inordinate desire of wealth cured by a dream. I live upon a stony piece of ground consisting of about one hundred acres, in the township of Abington, about ten miles from Philadelphia. By great industry in cultivating this farm, and constantly attending the Philadelphia market, I contrived to bring up a large family of children to that age, in which it was necessary to settle them in life.

At this time, their demands upon me increased, but my resources were stationary. In this situation my mind vented itself in perpetual wishes for wealth, equal to the exigencies of my family.

One night, after passing the evening in listening to stories of the immense riches of B—, P—, G—, and others of the wealthy citizens of Philadelphia, I had the following dream, which I have been persuaded to communicate to the public.

I thought that all the stones on my farm were suddenly converted into gold. The joy I felt upon this occasion, cannot be described. I walked across my fields with exultation, dazzled with the splendor of the riches, which met my eyes, wherever I looked.

I now began to devise the ways in which I should employ my suddenly acquired treasures. I built myself in imagination, a large house, I got me a carriage, I portioned off my children agreeably to their wishes, I entertained the citizens of Philadelphia, and attended the theatre, and other places of amusement.

After satisfying myself with these reflections, I began to think of collecting my wealth into one mass, and putting it into some place of security. It was now near sun-down, and I began to entertain fears from the inroads of my neighbors upon my fields during the night.

I saw, at once, the difficulty of collecting my treasure, in one evening, or even in two or three days. I thought of employing a great many hands for the purpose. But who, said I, will watch them, to prevent their robbing me?

I thought of hiring guards. But who said I, will insure the fidelity and integrity of these guards? I thought of employing persons, who should first cut off their pockets from their clothes.

But, said I, they may still rob me, by concealing in their mouths, or swallow small lumps of gold. For I felt as great a dread of losing as much of this gold, as a man could conceal in his mouth, as if it had been all I had in the world.

My anxiety now became very great; but it was only the beginning of my trouble. I extended my views beyond the moment I have described. I began to think of building, in which I could secure my wealth. I found, upon calculation, that it could not be contained in a house of less size than the large German-Lutheran church in Philadelphia, and that such a house could not be completed in less than two years.

In the mean while, I fancied I saw my gold exposed to plunder, not only by my neighbors, but by thousands of other people, who could not fail of hearing of the opportunity which my fields afforded of acquiring an independence, by a night's excursion to them.

In this situation, my soul was torn with unutterable anguish. I sighed and groaned to such a degree, that I awoke my wife, who lay by my side. She was much agitated, and supposing I was very ill, awaked me.

Never did any man enjoy an escape from drowning, or fire, more than I did my deliverance from the distraction into which my dream had thrown me. I wept several minutes, before I was able to tell my wife the cause of my distress.

I arose immediately after day-break, and visited my stony fields with more pleasure than ever I had done before, in any period of my life. I embraced a smooth stone on which I had often trodden, and pressing it to my bosom, thanked heaven that it was not gold. Ever since I had this dream, I have envied no man his riches, and have been perfectly contented and thankful.

One thing I must not neglect to mention, and that is, that in my wishes for great wealth, before I had this dream, I always said I would employ a part of it in building churches, establishing free schools, and relieving the distresses of the poor; but in my dream, I never once thought of churches, schools, nor of a single poor man, woman, or child, upon the face of the earth.

A FARMER.

Diogenes is said to have recommended a habit of courage, rather than caution, of bearing, rather than forbearing; a habit which could check the sallies of the soul on the steepest precipice, and make it, like a well broke horse, stop and turn at the shortest warning. But we follow the directions of a wiser and better Master than the Grecian cynic.

He who professes to be a disciple of Christ, brings reproach on himself and on the religion of his master, unless he be always ready to give a reason of the hope which is in him in the spirit of meekness and fear.

CHRISTIAN INTELLIGENCER.

—"And Truth diffuse her radiance from the Press."

GARDINER, JAN. 31, 1834.

TEMPERANCE TRACTS.

Amongst the means adopted to cure the evil of intemperance, we think not unfavorably of the circulation of Tracts designed for this object. But in the publication of such articles, much caution and prudence should be employed. The facts should be credible ones; the premises fair and the reasoning candid and conclusive. We are led to this subject at the present time from an examination of three or four Temperance tracts, sent to us and two others in liberal quantities by Mr. Tappan of Boston, for distribution amongst the members of the Legislature and others. We give the donor and the Executive Committee of the American Temperance Society, all due thanks for their attentions, and commend them highly so far as they are governed by the benevolent desire to do a moral good in the community. But, not approving of all which we find in the articles forwarded to us—nay, believing that there is not a little in them calculated to injure the cause, we must be allowed, as the friend of that cause, to express our regret on account thereof and to administer a friendly admonition.

We hold it as an indispensible requisite, in the Temperance cause, that such a course should be taken as is calculated to unite all the friends—let them belong to whatever party or sect, they may. The cause is purely a *moral* one, and all the friends of *morals*, though they may differ on *doctrines*, may and should unitedly engage in its promotion. But to secure and preserve this very desirable unity, it is evident that nothing of a doctrinal or sectarian nature should be suffered to find its way into any of the Temperance operations. The moment this is done, the injured party becomes dissatisfied, and draws off, incensed if not hostile. It is, we know, a delicate thing to manage a cause on which men of different opinions are brought to unite. The remark may apply to the Temperance cause; though perhaps not with so much force, as to some other subjects, seeing this is, or ought to be, purely a moral cause, on which all are agreed. It can easily with tolerable caution, be managed *as such*; and when it is so managed, none can become jealous or complain.

The articles for which we are indebted to the gentleman before mentioned, and which we have been requested to circulate are seriously objectionable on the score of their containing doctrinal sentiments which we believe are unscriptural and injurious. They are not, indeed, expressly argued and defended; but the doctrine of endless misery—which, it is well known we regard as an abominable error, is, in many parts of the tracts, designedly—and altogether unnecessarily—introduced and enlarged upon. The first Article—and that with which we have been supplied in much the greatest numbers for distribution,—is an article from the "sixth Annual Report of the American Temperance Society," containing an essay to show that the Laws which authorize the traffic in ardent spirits, are morally wrong. We shall not now speak of the general doctrine of the article. We think it is sound. What we object to is the fact, that the writer has contrived throughout the article to introduce the objectionable doctrine in question. There was no need of this at all. There are evils enough in this world,—palpable and frightful as you choose,—which may be expatiated upon, without disturbing the bonds of union by going out of the way to introduce terrors from the future state, and which are doubtful to say the least. The Tract contains but twenty six pages, and on examining it we find no less than twenty four instances wherein the doctrine of endless misery is plainly or covertly introduced. Now what can people think? Do they think that we can conscientiously circulate, under the cover of Temperance, doctrines which we believe to be absurd and pernicious? Suppose a case. Suppose some Universalist friends of Temperance were to prepare Tracts to be circulated by orthodox friends of the cause; and in writing them should be careful, as often as once on a page, to present the doctrine of Universal salvation in such terms as go to take it for granted that this doctrine is true and ought not to be questioned? Would the public think this a fair or a judicious course? Would orthodox ministers evince much *cordiality* in circulating them in Society? Well, then, put the boot on *that* leg, and you will readily perceive and confess the weight of our reasoning. We are willing to do what we can to promote temperance; but we cannot be expected to aid orthodoxy at the same time.

To the other articles, we have not so much objection. Mrs. Sigourney's Tale of "The Intemperate," from the Souveneir, we have heretofore published and commended. If *such* articles are proposed for circulation, we shall always aid in encouraging them. Gerrit Smith's letter is an encouraging account of the good which has been effected in Peterboro' N. Y. It may all be true—we trust it is; nevertheless, we must say, there is so much of the *extraordinary* therein as to lead to doubts of its entire accuracy. Mr. Smith, too, has unwittingly let out a secret; it is that he and his orthodox friends are *chiefly* anxious to encourage temperance societies, on the ground, that having a control of their operations, they may make them instruments of their revival operations. We dare say this is a design quite too extensively entertained. We have no sympathy for it. We must and shall oppose it.

With all who are willing to act in good faith, and to engage in the temperance cause as a *moral* one, we are ready to unite; but whenever we see in any the covert intent to acquire strength for their party or sect, we shall rebuke them plainly. We are friends of temperance; but no friends of orthodoxy. Rum has caused thousands of cases of insanity and suicide; so has also orthodoxy, and is as justly chargeable with murder, as are those who cause the same results by rum.

DEDICATIONS.

We learn from the Utica Magazine, that a Universalist church was dedicated in Fort Plain, N. Y. on the 25th December. The sermon was preached by Br. S. R. Smith. Brs. Marvin, Potter and Gregory assisted in the public exercises.

We farther learn from the same source, that a meeting-house, owned by Universalists, Presbyterians and Methodists, was dedicated in Burrville, N. Y. on the 19th Dec. The officiating clergyman were Mr. Wilson, a Methodist; Mr. Bliss, a Presbyterian and Br. P. Morse, a Universalist. The sermon was preached by Br. Morse, from Hag. ii: 7. In the afternoon, two services were performed at which both the other clergymen preached, assisted by the other two. "Behold how good and how pleasant it is, for brethren to dwell together in unity."

SHOCKING EFFECTS OF FALSE AND PERNICIOUS DOCTRINES.

We have to record one or two new cases of the awful and fatal effects of a belief in the doctrine or future eternal torments. It is no pleasure to us to record such facts.—But our duty requires it of us. We cannot, we must not, stand and look coolly on and see a set of men *pretending* to be teachers of the merciful religion of the benevolent Jesus, doing their work of *murder*—we call things by their *right* names now,—amongst the members of society in which we live. We will lift our voice against such intolerable abuses, and express our abhorrence of their conduct plainly and without reservation.

Several weeks ago, during one of the pro-(dis-)tracted meetings in Augusta, a young woman by the name of *Eliza Whitehouse*, residing in one of the most respectable families in town, was operated upon by the terrific preaching which she heard. She thought at one time she had experienced religion; but afterwards concluded she had been deceived in relation to herself. Her spiritual advisers gave her no rest by night or by day till they had completely depressed her mind under a frightful cloud of despair. She continued in this state of gloom for some time, endeavoring to conceal her real feeling from her intimates as much as possible;—but the load was too great; it continued to press more and more heavily upon her, until, on the night of Wednesday week she committed upon herself the awful work of death! This she accomplished in the stable by hanging. When her body was found; it was too late te restore life; the distressed spirit had fled—fled we trust from her spiritual murderers, to the arms of an eternal Father and gracions Savior.

Alas! what havoc does a false system of religious faith make in our world. Hundreds, yea, thousands, within a few years,—particularly since the violent measures connected with protracted meetings have been put in operation—have been driven to insanty and death by the preaching of the doctrine of endless misery, and its concomitants. So much evil produced by any *other* means than under the cloak of religion, would arouse the whole public to the adoption of the most rigorous measures to check it.—Nay, the Legislature would make the authors of such mischief responsible in law, and treat them as other disturbers of the public peace are treated. But professed *ministers* of the *Gospel*—heaven forgive such language as applied to the persons we speak of—must be permitted to go forth, creep into our houses, beguile our confiding families, alarm them by their miserable terms, drive them to *distraction*, *madness* and *death*,—and because it is done under the cloak of *religion*, we must sit still, call it all right, and even commend the zeal and faithfulness of their murderers! It is time public opinion spake out in judgment on such works of darkness. We hope the day is not far off when all christians will ascertain that Jesus and his apostles never made a person crazy by their preaching, and consequently such preaching in the present day as produces this effect *cannot* be in accordance with the religion of Christ.

The other case of which we have heard is that of a lady (who is a wife and a mother, and who shall be nameless,) in the neighboring town of China. She attended a protracted meeting lately; was operated upon, and became deranged in consequence. Several nights ago she arose, left the house and went forth almost naked, alarming the inmates of the houses as she passed, by exclamations, of "day of judgment!" "hell!" "damnation!" &c. By morning, she had travelled into Windsor where she was secured, most shockingly frozen. She has been returned to her distressed family and is the subject of medical treatment; but we understand fears are entertained that both legs will require to be amputated. The preaching of the doctrine of eternal misery, and the trickery of protracted meetings, are accountable for all this mischief.

UNIVERSALISM.

The "Carrier's Address" to the Patrons of Dr. Ely's paper, the Philadelphian, concludes as follows:

> Hear this, ye friends of Missions, hear,
> And bid new missions rise,
> 'Till all mankind shall love and fear
> Our Savior, in the skies."

Aye?—indeed! What—Dr. Ely—do you allow it as a *truth* that finally "ALL MANKIND shall *love* and fear our Savior, *in the skies*"? Verily the Dr's good opinion of the power of missions, will yet lead him into the full knowledge of truth. Now if *our* Carrier's Address had concluded by such a verse, every orthodox man in the community would have trodden it under foot as an unholy thing; but coming from Dr. E. we trust it may be sanctified to their spiritual and evlasting good. Oh, Dr. E. do be consistent.

SAMSON'S SEVEN LOCKS OF HAIR.

We were interested, not to say edified and instructed, the other evening by the conversation of a worthy friend on divers matters of scriptural interpretation—from Genesis to Revelation. Being a christian whose religion is eminently spiritual—not of the letter which killeth,—he entertained us a few hours with the result of many years study of the Scriptures in pursuit of their spiritual signification. Now we have generally been in some doubt as to the safety of contemning the literal histories of the bible and relying chiefly on what the imagination may have embraced as its spiritual meaning. However, we must confess we were interested in our friend's interpretations, and certainly they were often supported by correlative scripture testimonies. His idea in the outset, was, that the Scriptures which were written for our *instruction*, cannot in many parts of them convey much if any instruction of importance if we confine our ideas to the literal reading. On this general doctrine he proceeded to spiritualize—or rather "moralize," as he preferred it, some of the most difficult passages in the Scriptures.—With the Revelation—a dark book to most christians—he was thoroughly acquainted. All its figures—for it was *all* a figure—he could explain with great readiness; it was, in fact, the whole Bible reduced to its spiritual essence—the magic key which was made to unlock all the doors of the Temple of divine wisdom, whereby the visiter was introduced to all the glorious arcana of the two dispensations. Pleased with his success, thus far, and willing to propose a damper on his spiritualizations, we finally requested him to spiritualize the account of Samson and his locks, as recorded in Judges xvi. 16—22. "And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death, that he told her all his heart, and said unto her, there hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb; if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* men. And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once; for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, the Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out, as at other times before, and shake myself. And he wist not that the Lord was departed from him. But the Philistines took him, and put out his eyes, and bound him with fetters of brass; and he did grind in the prison-house. Howbeit the hair of his head began to grow again after he was shaven." In answer to our request he proceeded to gratify the company with that cordiality which we had a right to expect from a friend, and with that seriousness and earnestness which becomes an honest christian's heart. The interpretation may please our readers, and, as nearly as we can recollect, we take the liberty of relating the substance of it.

Samson represented the Church in its *strength*. "Very well; but what do you understand by his seven locks of hair?"—Why *seven*, you know, is a *perfect number*; and in this figure represents the seven graces of the church in which her strength lies.—An account of them may be found in 2d Peter, i. 5. "Add to your Faith, *Virtue*; and to virtue, *knowledge*; and to knowledge, *temperance*; and to temperance, *patience*; and to patience, *godliness*; and to godliness, *brotherly kindness*; and to brotherly kindness, *charity*. These are the "seven spirits of God," in which the strength of his Church consists. "Pretty well explained; but who was Delilah that shaved Samson's locks?" Delilah was Samson's second wife, who answers in her relation to him, as Anti-Christ to the church. When the spirit of Anti-Christ entered the church, it corrupted her graces till it had about destroyed her strength. This was the shaving his seven locks. Thus weakened, the Philistines came upon her, put out her eyes and made her captive. Thus blinded and bound with fetters of brass, she was made to grind in the prison house of error. For a time the Church thus weak and blind, groped her way she knew not whither; but God is leading her "by a way which she knew not;" her hair is returning; her strength increasing; and she will yet overturn all the temples of error and establish righteousness and peace in all the earth.

Satisfied with our friend's ingenuity, and persuaded that a man who could spiritualize this subject, must be able to give the "inward" meaning of any other sacred history, we gave him our thanks and promised to present the solution of the enigma to our readers, for their consideration.

PAIGE'S SELECTIONS.

We have received on sale a few copies of a new work just published in Boston by Brs. T. Whittemore and B. B. Mussey, entitled "Selections from eminent Commentators, who have believed in punishment after death; wherein they have agreed with Universalists in their interpretations of Scriptures relating Punishment. By Lucius R. Paige, Cambridge, Mass." This is a work evidently compiled with much care and labor. Its author, however, having the benefi of Harvard College Library, has performed his work faithfully. As its title imports, it contains quotations from orthodox authorities to show that altogether they have deprived the doctrine of future misery of its entire support in the Bible. We regard the work as one of unusual importance and interest. Br. H. Ballou, 2d. seems to think it may answer instead of the much called for "Commentary." The author has truly done himself credit, and the cause great service. The book is a large 12 mo of 324 pages, containing convenient Indices. The price is one dollar. As we have but a dozen copies, we invite our friends to apply for them soon.

NEW SOCIETIES.—Societies of Universalists have been recently gathered and organized in Oil Creek and Chautauque, N. Y.

DANVERS DISCUSSION.

Having received another hundred of the "Danvers Discussion," we can supply the calls of our friends, and orders from a distance.

[For the Christian Intelligencer.]

SCRIPTURE EXPLAINED.

Letter to a friend in S.——

Sir,—You requested me some time since to inform you what the meaning of this text—"Some men's sins are open before hand, going before to judgment; and some they follow after;" 1 Tim. v: 24, might be, intimating at the same time, it was proof of a "great day of accounts" hereafter. Having, at that time, never examined particularly the text and its connexion, and being also without a bible at hand, I deferred the answer. I am now able, I think, to satisfy you from *good authority* that the text does not teach, as you seem to think, the doctrine of a general judgment at the close of mortal time, when the assembled universe shall be tried, and judged as their conduct, severally, shall have been, while sojourners in this mortal state. Good authority: none less than the honest and erudite, (if I may judge) Dr. Adam Clarke—one after your own heart, pious and worthy. In his Commentaries,—Vol. 6. p. 483 on this text—Tim. v. 24—he says—

Some men's sins are open before hand.—In appointing men to sacred offices in the church, among the candidates Timothy would find—1. Some, of whom he knew nothing, but only that they professed Christianity. 2. Some, of whose faith and piety he had the fullest knowledge; and whose usefulness in the church was well known.—3. Some, whose lives were not at all, or but partially reformed; who were still unchanged in their hearts, and ungodly in their lives. The sins of these latter were known to all; *they go before to judgment*; with them he could have no difficulty. With the first class he must have more difficulty: there might have been hypocrites among them, whose sins could not be known till *after* they were brought into the sacred office. The characters of all should be fully investigated.—The sins of some, before this investigation, might be so manifest as to lead at once, to condemnation. The sins of others might be found out *after*, or in consequence, of this investigation: and those which were otherwise could not be long hid from the knowledge of the church. On all these accounts the exhortation is necessary—"*Lay hands suddenly on no man.*"

This is all he says on the subject; and it is enough. Not a word is said of it, as relating to a future day of judgment; though he is not lacking in other parts of his writings of arguing this subject with proof limitarian. The doctor could not err in this text, for it is too plain to admit of mistake.

B. F. W.

HISTORIC SERMONS.---NO. IV.

JESUS CHRIST.

"And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn." Luke 2: vii.

Though Jesus was born king of the Jews, yet he was not born in a king's palace.—Though Jesus was to possess the throne of David, and reign over the house of Jacob forever, and of his kingdom there shall be no end, yet he was born of a poor woman, wrapped in swaddling-clothes and laid in a manger. Who could expect to find the king of Zion, the brightness of God's glory, and the express image of God's person, in such a low condition? Though the Lord be high, yet hath he respect unto the lowly.—He who was rich in God's love, became poor as to wealth that the poor children of men might become rich in faith and eternal glory.

When all the world was taxed by Cæsar Augustus "Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife, being great with child.—And so it was, that while they were there the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn."

It is pleasing to the christian traveller, when he calls at the inn to find Jesus Christ is respected there. It is refreshing to his spirit to find that his Master is honored in such public places. And are not those innkeepers, possessed of the character, whom Jesus pronounced blessed, who feed and lodge his disciples in their needy circumstances.

What took place at the birth of Jesus Christ is worthy our consideration.

"And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, fear not; for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born in the city of David, a Savior, which is Christ the Lord."

Now, I would ask those who are willing to admit the history of Christ to be true, whence came Gabriel, who appeared to Joseph in a dream, who likewise appeared to Mary, and the angel of the Lord to the shepherds by night, in the glory of the Lord? These were inhabitants of another and a better world than this. They appeared in a glorious manner. They came with gracious messages, from the God of heaven. They declared the truth, which was exactly fulfilled. They predicted future events, which in due time came to pass. The angel of the Lord, who appeared to the shepherds, gave them a sign, which they found true.

"And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." This was a strange sign, in a strange place, concerning a heavenly stranger. Who could expect to find the promised Messiah, the seed of Abraham, the Savior of the world in a manger?

Not only so; "Suddenly there was with the angel, a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men." Was not this a Godlike and heavenly manifestation to the children of men. Who can doubt there being another and better world than this? Here were holy and happy beings, who came from heaven. They come on a joyful occasion: the advent of a Savior into the world. They come with good tidings, of peace from God to erring men: good-will from God to those who had ill-will to one another. They came, giving glory to God in the highest, or the highest glory: with good tidings of great joy to all people: not only to Jews but to the whole Gentile world. How could there be great joy to all people, if some are to be wretched always?

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all that heard it wondered at those things which were told them by the shepherds."

Here we have account of the angels going to their native home, away into heaven. Thence they came, thence they returned; there they dwell, except when sent on some kind message to mankind. Now we have no more doubt respecting a heavenly world where Christ, and saints, and angels dwell, than we have respecting the land of Palestine, or the Jewish people who dwell there.

"But Mary kept all these things and pondered them in her heart."

A worthy example, which all christians will do well to follow.

"And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."

The angel of the Lord, gave the shepherds a sign that he spake the truth. He He did not leave them to depend alone on his testimony. They proved his testimony true.

"On the eighth day Jesus was circumcised according to the law of Moses, and presented to the Lord at Jerusalem. There Simeon, a just and devout man, who was waiting for the consolation of Israel: to whom it was revealed by the Holy Spirit, that he should not see death before he had seen the Lord's Christ, came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy

people Israel. And Joseph and his mother marvelled at those things which were spoken of him."

Here we see the spirit of God bearing witness, that Jesus was sent of God.

There was aged Anna, likewise, "who departed not from the temple, but served God with fastings and prayers, night and day. And she coming in that instant gave thanks unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."

Matthew records a circumstance connected with the birth of Jesus, chap. ii. which I shall notice. "Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

Some learned men have supposed, that a tradition had spread abroad in the east, where the Jews were dispersed, that a remarkable star should appear, as a sign of an extraordinary king, who should rule over their nation. This tradition might be founded on a passage in Balaam's prophecy: Num. xxiv. 17, "There shall come a star out of Jacob, and a Sceptre shall rise out of Israel, and smite the corners of Moab, and destroy all the children of Sheth."

"When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, in Bethlehem of Judea: for thus it is written by the prophet. And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

Herod was jealous of the promised king, and sought to destroy Jesus, by destroying all the young children of Bethlehem. The wise men who sought Jesus with good intent, found him, and made their presents to him, with exceeding great joy. And being warned of God in a dream, they returned home without informing Herod.

Joseph was likewise visited by an angel of the Lord in a dream, and bidden to take the young child and flee into Egypt, till Herod was dead; whence he was recalled by an angel, who appeared to Joseph in a dream, and he came and dwelt in a city called Nazareth. All these removals, and trials, were in accordance with predictions in the ancient prophets, as any one may see, who will take pains to read them. S.

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, JAN. 31, 1834.

MAINE LEGISLATURE.

Wednesday, Jan. 22.

In the Senate, Petition of John Alexander and others to be incorporated into a company to be called the Harpswell Soapstone Company; of Nathan Dyer and others for Cumberland Marine Railway, read and referred to the committe on manufactures.

Order of notice on petition of Samuel Andrews.

Petition of Israel Waterhouse and others for wide rimmed wheels, read and referred.

Leave to withdraw was granted on petition of E. P. Barstow for damage done his stage.

Petitions of C. B. Norton and others; of Nathaniel Davis and others: of Charles Morse and others; of Benj. Allen and others; of Stillman Noyes and others for a new county, to be composed of part of Somerset, Oxford and Kennebec, read and referred.

The committee on Literature and Literary Institutions to whom was referred the order to inquire into the expediency of repealing an act passed March 4, 1833, respecting public schools, asked leave to be discharged from the further consideration of the subject. The report was accepted.

In the House, Leave to withdraw their petition was granted to the inhabitants of Otisfield for the incorporation of a Social Library Society.

Petitions were presented and referred, of Jeremiah Miller, jr. for change of name—Charles Morse and others, Nathaniel Davis and others, Stillman Noyes and others, C. B. Norton and others, and Benjamin Allen and others, for a new county—David A. Gove and others for the abolition of the C. C. Pleas—Wm. Pike and others for a turnpike—Nath'l Merrill and others, for authority to open a canal to connect the Great and Little Sebago Pond—town of Calais for a half shire town in the county of Washington.

Remonstrances—of Thomas Gordon and others, and town of Dixfield, against a new county—James Stackpole and others against the petition of Greenlief White and others.

On motion of Mr. Shaw of Wiscasset, a committee was appointed to consider the expediency of giving salaries to the several Registers of Deeds, instead of their present income. Before the order passed it was amended on motion of Mr. Pierce of Portland by inserting "county Attorneys and county Treasurers."

On motion of Mr. Washburn of Livermore, Ordered, That the Secretary of State be requested to communicate to this House a copy of the last return made to his office by the Directors and Cashier of Kennebec Bank.

Mr. Jarvis of Ellsworth, from the joint select committee on the U. S. Bank and the Public Deposits, reported a preamble and resolutions adverse to the Bank and approving the removal of the Deposits, which, after a little sharp firing, was laid on the table and 400 copies ordered printed

Thursday, Jan. 23.

In Senate, petition of J. A. Lowell and others for leave to build a bridge over Machias West River; of J. C. Talbot and others for a bridge over the same—of inhabitants of Strong, of inhabitants of Weld, inhabitants of No. 1, in the county of Oxford, of J. G. Currier and others inhabitants of Berlin, of David Harlow and others, and of inhabitants of Phillips, all for a new county—of Reuel Wright for relief, being now confined in close jail in the county of Somerset under the act called "an act for the abolition of imprisonment of honest debtors for debt"—of David H. Jewett to authorize School Districts to choose collectors of taxes and treasurer—of John Barstow and others for the incorporation of a Horticultural Society at Bangor—of James B. Cahoon and others for an act of incorporation for the purpose of publishing a paper.

Leave to withdraw on petition of James Gowen and others.

In the House, on motion of Mr. Arnold of Palermo, a committee was appointed to take into consideration the expediency of so altering the law as to enlarge the jurisdiction of Justices of the Peace in civil actions, and also of altering the fee bill.

Petitions were presented and referred—of James M. Witherspoon, of Amos Poor, and of George Smith, for change of name—Free-will Baptist Society in Buxton for incorporation—B. R. Jones and 60 others for an alteration of the law respecting innholders and retailers of ardent spirit—P. C. Tibbets and 130 others of Lisbon for new county—two petitions of sundry inhabitants of Litchfield for the same—James Stevens et. al. for the incorporation of the town of Lexington—selectmen of Aurora for the removal of Courts in Hancock county to Ellsworth.

The vote accepting the report of leave to withdraw on petition of inhabitants of Otisfield for Social Library, was reconsidered.

Report of the Warden of the State Prison was received and laid on the table

A communication was received from the Secretary of State, transmitting the last returns from the Directors and Cashier of Kennebec Bank, dated Jan. 1, 1829, and laid on the table.

On motion of Mr. Jarvis of Ellsworth, the resolutions respecting the Bank and Deposits were taken up, and after a long talk, and various motions which were not carried, the resolutions passed by a vote of 119 to 53.

Friday, Jan. 24.

The Senate recommitted the bill to authorize certain persons to build a bridge over Kenduskeag Stream, in concurrence with the House.

Bill to annex Crotch Island to Cushing—to annex part of the town of Hallowell to Gardiner, read once and to-morrow assigned.

Leave to withdraw was granted on petition of Nathaniel Blasdell.

Petition of sundry inhabitants of Otisfield recommitted in concurrence;

The resolutions approving the removal of the Deposits from the U. S. Bank, came from the House, and the question of their adoption was decided in the affirmative by a vote of 22 to 2. Mr. Prescott was excused from voting.

Petition of S. A. Morse for a law to prohibit the granting of licenses to innholders and others to sell distilled spirits.

The bill to equalize the pay of the Judges of the Supreme Court (giving them $1600 each—they now have, the Chief Justice $1800, the others $1500) was taken up, debated, and laid down again.

The bill to authorize the Selectmen of Camden to appoint inspectors of lime for that town was taken up, and after considerable discussion, passed to be engrossed.

In the House, On motion of Mr. Webster of Belfast, the committee on the Militia was instructed to inquire into the expediency of erecting a new gun house in Belfast.

Petitions were presented and referred—of Joshua Herrick and others for a bridge across Saco river—Daniel Stewart, jr. and 57 others for a dam at Augusta—Dominicus Jordan and others of Harpswell, for a new county—Jacob and Myrick Emerson for incorporation for erecting and maintaining a sluice from Pierce's Pond to Kennebec river.

On motion of Mr. Dumont, 300 copies of the bill providing for the election of County Commissioners by the people were ordered to be printed.

Saturday, Jan. 25.

In the Senate, the President being absent the Senate was called to order by the Secretary, who read a communication from the President stating that he had received intelligence of the loss of a portion of his property by fire, which made his return home necessary for a few days.

On motion of Mr. Cobb a committee was appointed to receive the votes for a President pro tem. Josiah Pierce had 15, Mr. Cobb 1, Mr. Rogers 1.

Mr. Pierce took the chair and made an appropriate address.

Bill to annex part of Hallowell to the town of Gardiner was taken up, and Tuesday next at 11 o'clock assigned.

Mr. Bradbury from the committee on the Division and incorporation of counties, to whom was referred sundry petitions for a new county, to be composed of the towns in the counties of Oxford, Kennebec and Somerset, reported that petitioners have leave to withdraw their petitions. Read and accepted.

Petition of inhabitants of Anson—of inhabitants of plantation No. 1, in the county of Oxford, praying to be annexed to the county of Kennebec.

Bill to incorporate city of Bangor read once and Tuesday assigned.

Mr. Kelsey from the committee on State lands, to whom was referred the petition of sundry Indians of the Penobscot tribe made a report thereon that the petitioners have leave to withdraw.

[The petitioners set forth that the sale of their lands, consisting of four townships, was improperly made; that only a few of their tribe signed the deed, and most of them were induced to do so by threats and promises, and improper tampering with them; that the sum stipulated was not half the value of the land, &c.]

The conditions were that the Indians should have $50,000 dollars for their four townships. The money however to remain in the State Treasury; and the interest to be paid to the Indians annually.

Mr. Emmons moved to recommit the report to the committee to make a statement of facts. The motion was supported by Messrs. Emmons, Smith and Bridgham, and opposed by Messrs. Kelsey, Bradbury and Rogers. The motion to recommit, with instructions, prevailed 10 to 9.

In the *House*, Resolves in relation to the U. S. Bank finally passed.

The committee to whom was referred an order relating to the expediency of passing a law to prevent strip and waste on timber lands in certain cases, reported that legislation is inexpedient—accepted.

On motion of Mr Stewart of Scarborough, the committee on Parishes was instructed to inquire into the expediency of passing a law by which meeting houses and meetinghouse lots which proprietors have given to parishes shall revert to proprietors when the premises are not occupied for the purposes for which they were given.

Petitions were presented and referred—of Asa Wyman and 71 others of Milburn for a dam at Augusta—Benj. Weston Jr. and others for a law making the taking and converting to use of logs without the owner's consent larceny punishable by imprisonment—George Lothrop and others that the Land Agent may be authorized to give deeds to certain persons to whom deeds should have been given by the late Land Agent—and remonstrance of Selectmen and 149 other inhabitants of Prospect against broad-rimmed wheels—also petitions of Ephraim S. Brick and Fox Beck for change of name.

Monday Jan. 27.

As soon as the House was called to order, and the journal read, Mr. O'Brien rose in his place, and said—

The painful duty devolves on me of announcing to this House, the solemn providence that has severed from us a highly valued member.

The Hon. Mr. CUSHMAN, member from Winslow, died at his lodgings this morning.

His spirit has returned to him that gave it. The place that so recently knew him here, will know him no more forever. He was one of the relics of another generation of men—one of the patriots of the Revolution that lingered among us a little behind their cotemporaries. In that eventful struggle, he was among the foremost. His then youthful bosom was fearlessly bared to the bayonet of the enemy. He bears to his grave, honorable scars of that service.

The voice of his fellow citizens has often called him to high and responsible places.—His public acts are not only spread before the people of this State, but before the Nation. To public opinion, that most unerring of human tribunals, I fearlessly leave them. A respectable and intelligent portion of the community have recently affixed to his public course, the seal of their approbation, by electing him to a seat in this House. This last testimony of confidence, when about to make his exit, was sweet consolation. It cheered him till his lamp went out. He has gone down full of years, like a shock of corn fully ripe.

Mr. O'Brien then introduced the following order, and it was unanimously adopted:

Ordered, that the members of this House testify their respect for the memory of the Hon. Joshua Cushman, by wearing black crape the remainder of the session.

The House then adjourned.

In the Senate, a message came from the House, informing the Senate of the decease of Hon. Joshua Cushman, member of the House of Representatives, and that in consequence of that event, the House had adjourned.

Mr. Emmons then rose in his place, and said:

Mr. President,—It having pleased the Almighty Sovereign of the Universe to remove by death, the Hon. Joshua Cushman, a member of the House of Representatives from the county of Kennebec, and he having, at different times, received from his fellow-citizens, distinguished testimonials of confidence and respect; and the House of Representatives, from a regard to his services and worth, having adjourned—I now move, that, in concurrence with the House, as a testimonial of our respect for the deceased, the Senate now adjourn.

And the Senate forthwith adjourned.

MAMMOTH PINE. Mr. Ebenezer Stevens of Montville has put into our hands a note, attested by Sewell Prescott, Surveyor, describing the dimensions of a pine tree cut by workmen in his employ the present winter in Liberty, Me. which is a pretty good mate for the mammoth tree in Ohio wherein a Methodist Camp meeting once lodged. The tree was seven feet in diameter, at the stump; the whole length of mill-logs cut out of it was 330 feet; the tree was sound and surveyed 10.619 feet of square edged boards. At ten dollars per thousand, which we take to be the fair market price for such lumber, the avails of this single tree would amount to more than one hundred dollars:—quere? at this rate, what ought "wild timber lands" to be worth per acre? The revelation of the mystery is, that the trunk of the tree, (which was fair and sound,) after rising sixteen feet from the stump, divided into three branches the diameter of each being three and one half feet. In falling, the tree split from the crotch, each branch claiming its natural proportion of the log below.

FIRES. In Belfast, on Wednesday of last week, a fire broke out in the building occupied as the printing office of the Working Men's Advocate, Bookstore, &c. which was destroyed, together with the building occupied as the printing office of the Republican Journal. Most of the printing materials were saved, though in a rather *pi*-tiful state. Both buildings were owned by the Hon. Joseph Williamson.

In Bath, on Thursday of last week, the Tailor's shop of Capt. L. P. Lemont, in front street, was discovered to be on fire, but by the exertions of the citizens, it was subdued without doing much damage.

A Post Office has been established in East Sangerville. Benjamin Lane P. M.

We learn from the New-York Courier and Enquirer that another revenue cutter, of the largest class, named the *Taney*, is ready for sea at that port. Her model, rig and arrangements are much admired by competent judges. This cutter is not to be confined to any particular district; but is to have the range of the whole coast of the United States, and will have a general supervision over other cutters, as also, the light houses, light vessels, buoys, and beacons, belonging to the government.

The trial of Abner Kneeland for indecent and blasphemous publications was concluded in the Municipal Court at Boston on Friday the 24th inst. The plea of Mr. Dunlap in the defence occupied fourteen hours, the charge of the Judge an hour and a quarter. The jury were out about two hours, and returned with a verdict of *guilty*.

On Monday morning at ten o'clock, Mr. Kneeland was called up to receive the sentence of the Court, which was rendered as follows:—"That he suffer three months imprisonment in the common jail, and be required to recognize with two sureties in the sum of $500, for his good behavior for two years.

The defendant appealed to the Supreme Court.

A correspondent of a Boston merchant, in a letter dated Paris, Nov. 15th, states that *Brown, the Forger*, was in that city at that date. He is supposed to have taken a New York packet of the 24th Oct.

LATE FROM EUROPE.

After an interval of four weeks, during which we had not received a word of news from England, the packet ship Geo. Washington, Capt. Holdridge, arrived at New-York on the 18th inst. bringing the Editors of the Journal of Commerce London papers to Nov. 25th, and Liverpool to the 26th, both inclusive.

There is nothing from Portugal so late as we have received direct.

The accounts from Spain continue to be favorable to the Queen.

All was quiet in France.

Don Pedro has liberated Gen. Sir James Campbell from his imprisonment, on promise to return to England, and not to intefere in the affairs of Portugal.

The Pope, in his wisdom, has thought proper to acknowledge Donna Maria the Second, Queen of Portugal.

A letter from Madrid, dated Nov. 8, says:—"The acknowledgment of Donna Isabella by the British Government is no longer doubtful. Mr. Villers received his new credentials on the 5th. and presented them to the Regent on the 6th."

The cholera is seriously on the increase in many parts of Norway, on which account the frontier is shut on several points. A quarantine establishment has been formed at Swinemunde. In Christiania alone there were on the 6th, 1,140 cases, 535 dead, and 176 cured.

Affairs of Spain.—The direct and immediate intervention by France in the affairs of Spain, was mooted, according to the French papers, with success in the Council of Ministers; and if we are to believe the papers, was not much coveted by the ruling party in Spain. The Queen, it seems, has intimated to Louis Philippe that she feels so confident in the attachment of her people, that she does not require the assistance of a Foreign Power, and that, even if extraordinary aid were required, she judges, from a calculation of the chances, that it would be safer for her to place her daughter's cause in the hands of the Spanish Constitutionalists, than to risk the national irritation by calling in French assistance. This is language, if truly reported, worthy of a Spanish Queen.

The Journal des Debats says—"It was rumored last night that letters had arrived from Madrid, dated the 18th inst. announcing that the Spanish capital was in a state of fermentation, that a conspiracy in favor of Don Carlos had been discovered, and that some desertions had taken place. We have not been able to learn any thing that tends to confirm these reports."

London, Nov. 25.—We have received by express the whole of the Paris papers of Saturday, 23d and a letter from our private correspondent dated Saturday afternoon. The contents of these papers relate most exclusively to Spanish affairs. The account of the important advantages gained over the rebels by Saarsfield is confirmed. We have also a confirmation of the affair near St. Sabastian, in which the rebels sustained a defeat, and were compelled to fall back on Tolosa. Queen Isabella was to be proclaimed in Saragossa on the 17th. Orders have been transmitted from Paris to Bayonne to afford every facility and inducement for the transport of provisions and necessaries of every kind to St. Sabastian.

Poland. The Journal des Debats announces that Austria, Prussia, and Russia have signed an offensive and defensive treaty respecting Poland; that in the event of a revolt in any part of the old kingdom of Poland, each of the three powers is to march 35,000 men (together 105,000 men;) that administrative and other reform may be granted, but that nothing like an independent kingdom of Poland will ever be heard of by the three powers.

The Hon. John Davis, was inaugurated on Tuesday 21st inst. Governor of Massachusetts.

There is a proposition before the Legislature of New York, to repeal the act abolishing Imprisonment for Debt.

Snow in New Orleans. A letter from N. Orleans, dated Jan. 4th, states that snow had fallen in that city to the depth of three inches, and the sleighs were running merrily about the streets.

There was a snow storm at Mobile on the 4th inst. which produced considerable sensation from the fact that nothing of the kind was ever seen there before. The falling stars were no touch to it.

A pitched battle took place in the Senate of Ohio, between two of its members, Messrs Duncan and Ellsberry, on the 10th inst.—Both fists and knives were put in requisition, and the parties were removed, sprawling on the floor, out of the Senate chamber.

An affray occurred at Hamburg, S. C. in which a young man by the name of Griffin received a dirk wound in the neck which proved fatal.

The Supreme Court of New York was occupied on Saturday last, from 10 in the morning till 10 in the evening, in a case of Seduction, in which there was great interest manifested. The parties were Burwell Betts, of Musquito Cove, L. I. vs. Oliver Coles. of the same place. The victim was plaintiff's daughter. The Jury returned a verdict for the whole amount sued for, viz: $10,000.

Appointments by the Governor and Council.

JOHN HODGDON of Bangor, to be Land Agent, *vice* Daniel Rose, deceased.

JAMES W. BRADBURY of Augusta, to be County Attorney for the County of Kennebec, *vice* Robert Goodenow, removed.

AUGUSTINE HAINES of Portland, to be County Attorney for the County of Cumberland, *vice* George W. Pierce, resigned.

☞Maine Temperance Society.

The 2d Article of the Constitution of the Maine Temperence Society provides that "this Society shall meet annually at Augusta on the first Wednesday of February, and shall be composed of the officers of such County Temperance Societies in this State as vote to become auxiliary to it, and of such other persons in this State as subscribe the Constitution, together with those who may be appointed delegates from other Temperance Societies."

It is hoped that the local societies will generally avail themselves of the provision to send delegates to the ensuing annual meeting on the 5th day of February next, and that all the officers of the County Societies which have become auxiliary to the State Society will attend it.

A Constitution of the Society has been sent into every town in the State for the purpose of obtaining subscribers to it—and the persons to whom the Constitution was sent are desired to return it to the Recording Secretary of the Society, the Rev. Wm. A. Drew of Augusta, on or before the day of the annual meeting, and it is hoped that some one member at least of the Society from each town will attend the meeting. There will be an address and probably several resolves offered on that occasion, and supported by arguments.

SAM'L M. POND, Cor. Sec. M. T. S.

Kennebec County Temperance Society.

The Executive Committee have published 1000 copies of a pamphlet containing an abstract of the proceedings of the County Temperance Convention held in Augusta, Dec. 11th, 1833, and of the statistics reported to that Convention by delegates from local societies, together with a brief address to the public. This pamphlet is intended for circulation throughout the County, and copies may be obtained at the Advocate office, of the subscriber, or of LUTHER SEVERANCE at the Journal office, Augusta.

It is in contemplation to have an Agent visit various parts of the county, for the purpose of addressing the people, and awakening an interest in the Temperance cause; and it is expected Mr. REDINGTON of Vassalborough will undertake that duty, as soon as his health will permit.

The Executive Committee appeal to the friends of Temperance to furnish them with such funds as may be necessary to pay unavoidable expenses while using such efforts as they deem likely to advance the cause. Donations may be forwarded to JOHN MEANS, Treasurer of the Society, Augusta, or to either of the members of the Executive Committee. *The cheapest mode of destroying intemperance is that which will soonest accomplish it.*

H. K. BAKER, *Secretary.*

Hallowell, Jan. 15, 1834.

☞Appointments.

Br. MARK L. CHASE will preach in Belgrade on the 1st Sunday in February.

Br. MOSES MCFARLAND will preach in Albion next Sunday.

☞Teachers' Association.

The next meeting of the Teachers' Association for Hallowell, Augusta and Gardiner, will be holden at the Masonic Hall in *Gardiner*, on Tuesday evening, Feb. 4th. Exercises to commence at half past 6.

Question for discussion, viz: *Ought Teachers of common Schools to resort to the means of Emulation?*

All interested in the cause of Schools are invited to attend. H. H. GROSS, *Sec'y.*

MARRIED,

In Portland, Capt. Isaiah Loud, of Orrington, to Miss Nancy Harmon.

In Brewer, Mr Charles Wiswell to Miss Mehitable Smith.

In Readfield, Mr Joel Adams to Miss Jane Hunt.

In Wilton, Capt. Nathan Morse of Jay, to widow Betsy Winter of Carthage.

In Jay, Capt. Enos Phinney to Miss Sarah Fuller; Mr. George T. Davenport to Miss Melinda Y. Paine.

In Carthage, Isaac F. Ellis to Miss Susan Powers.

In Weld, Abner C. Holman of Carthage, to Miss Lydia Hutchinson.

In Readfield, Mr. Joel Adams to Miss Jane Hunt.

In Belfast, on the 16th inst. Mr. Caleb E. Frost to Miss Abagail Pillsbury, of Belmont.

DIED,

In Augusta, on Monday morning last, Hon. JOSHUA CUSHMAN, Representative of the town of Winslow in the Legislature. Mr. C. was a man of venerable years and of high claims to respect. He was in the Revolution, and bore in his body the marks which he had received in that patriotic war. After leaving the army, he fitted for college and was graduated (in the class with ex-President J. Q. Adams,) in 1787. Having subsequently fitted for the ministry, he was settled in Waterville, when that town and Winslow were one. Here he pursued the duties of a Pastor for something like thirty years, enjoying the respect and affection of his people. After the division of the town, his connexion with the Parish was dissolved, and his fellow citizens looked to him as a man qualified to serve them as a public man. Several times he was elected to the Legislature of Massachusetts—both House and Senate. Having performed these duties acceptably, he was elected to Congress by this Congressional District. He was a member of the National Legislature six years, from 1819 to 1825. Here he distinguished himself as one of the ablest and most devoted Representatives from this portion of New England. Leaving Congress, he was chosen a Senator for this County in our State Legislature. We believe, too, he had been one of the Executive Council. At the time of his death, he was a member of the House of Representatives. He came, however, to the Capital in feeble health. His resolution however kept him in his seat till a very few days before he expired. He died much respected. The Legislature evinced its respect for him by adjourning on the announcement of his death, and appointing a committee to superintend his funeral. Both branches in procession followed him to the tomb on Tuesday afternoon. In his religious sentiments Mr C. was liberal. For years he had been an attendant at the Universalist church in Waterville.

In Augusta, on Saturday morning last, the Hon. JAMES BRIDGE, President of the Augusta Bank, aged 68. Judge Bridge was a class-mate in college with Hon. J. Cushman, whose death is mentioned above; and they were both entombed on the same day.

In Augusta, on Sunday last, Mr George Rogers; William, son of Wm. Dewey, Esq. aged 5 weeks.

In Kennebunk-port, Mrs. Nancy, wife of Mr. Joseph Thompson.

In Eastport, Mr John Danbury aged 39.

In Bowdoinham, Alsey, wife of Seth Sumner.

In Readfield, Peter Bradford, 89.

In Warren, Jan. 6th. Isaac E. Starrett, aged 18 years and 6 months.

In Wiscasset, Capt. Samuel Miller.

In Washington, Mrs Hannah, wife of Mr James Rust, aged 23.

In Boston, Mrs Mary P. wife of Mr Loring Hastings, formerly of Monmouth, Me. aged 28.

At sea, on board schr. Republic, Mr Nathaniel Minck, of Waldoboro'.

In Bangor, Dr Samuel C. Bradbury; Mrs Aurelia Bowman, 25.

In Etna, Albion, son of Mr Amos Friend, aged 6.

In Brownville, Mary F. daughter of James Rankin, aged 3.

In Levant, the wife of Benj. Sinclair, aged 45.

In No. 5, Capt. Thomas Dinsmore, 61.

In Turner, Mrs. Asenath Bradford, aged 75.

In Liberty, Mr. Nathaniel Gilman, aged 66; Cyrus Gilman, aged 6 months.

In Wiscasset, on Friday morning last, Capt. Samuel Miller, aged 69 years.

In Bath, Mr. Thomas Kimball, a native of Ipswich, Mass. aged 61; Mrs Rachel R. wife of Capt. Nathaniel Harding, aged 47.

At Maracaibo, on the 14th Nov. Mr. Charles Stevens, 2d, 1st mate of brig Helen, of Dresden, aged 22.

In Detroit, Michigan, Mr Wm. Richards, aged 35, formerly of Waterville.

In Bremen, Mr Arunah Weston, aged about 18.

At Ipswich, Mr Jeremiah Ross, aged 66.

Kennebec Boom.

THE Stockholders of the Kennebec Boom Corporation are hereby notified that a special meeting of said Corporation will be holden at the office of George Willis, Esq. in Portland on Friday the 31st day of January inst. at 11 o'clock A. M, for the purpose of filling the vacancies that may then exist in the offices of the Corporation, and transacting other important business. P. SHELDON, Secretary.

Gardiner, January 22, 1834.

Paige's Selections.

JUST published and for sale at the Trumpet Office, "Selections from Eminent Commentators who have believed in Punishment after death; wherein they have agreed with Universalists in the interpretation of Scriptures relating to Punishment. By LUCIUS R. PAIGE, Pastor of the First Universalist Society in Cambridge." Pages 324, 12 mo. Price $1.

This is a highly valuable work to all Universalists. It proves by the most respectable *orthodox* authority, that the interpretations which Universalists have given of the passages of scripture which relate to punishment, are correct. For sale on *the very lowest terms*, by Thomas Whittemore, joint publisher, at the Trumpet office.

[From the Cincinnati Journal.]

THE DRUNKARD AND HIS BOTTLE.

Sober. Touch thee! No. Viper of vengeance!
I'll break thy head against the wall.
Did you not promise?—ay—
To make me strong as Samson—
And *rich*—rich as Croesus—
(I'll ring thy villainous neck,)
And wise—wise as Solomon,
And happier than the happiest!

But instead of this—villain!
You've stripped me of my locks—
Left my pocket empty as a cuckoo's nest
In March—fooled me out of all my senses—
Made me ragged—made me wretched,
And then laid me in a ditch!

Touch thee! sure as there's vengeance
In this fist, I'll scar the moon
With thy broken skull!

But—one embrace before thou die:—
(*tasting,*)
'Tis best to part in friendship.
Feeling good. Ah! thou hast some virtue yet:
I always thought 'twas best
To give the devil his due:
And—(*tasting*) though the devil thou art,
Feeling better. Thou hast a pleasant face—
A sparkling eye—a ruby lip—
A blushing cheek—and thy breath—
(*tasting,*)
'Tis sw-e-eter than the
Fre-e-zes that ev-er gambol
Till the break of day.
A-a-mong the beds of ros-es.
Feeling best. My ho-honey (*tasting*) thou shalt not die.
I'll *stand* by thee, day and night,
And fi-ight like Her (hic) cu-les.
I'll tea-e-each the parson (hic) a little wisdom.
I'll preach (hic) tem-per-ance too.
I'll live on mil-(hic) k and 'oney,
And—(*falling*) be the ha-hap-pi-est man *on earth.* (hic.)

UNFADING BEAUTY.

WRITTEN IN 1640, BY T. CAREW.

He that loves a rosie cheeke,
Or a coral lip admires,
Or from star like eyes doth seeke
Fuel to maintain his fires:
As old Time makes these decay,
So his flames shall waste away.

But a smooth and steadfast mind,
Gentle thoughts and calm desires,
Hearts with equal love combined
Kindle never dying fires.
Where these are not, I despise
Lovely cheeks, or lips, or eyes.

From the Belfast Republican Journal.

CORRESPONDENCE BETWEEN THE REV. S. THURSTON AND Z. F. SHUTE.—*Continued.*

LETTER 4th.

WEST PROSPECT, Nov. 1, 1833.

Mr. Zetham F. Shute. Dear Sir,—I intended to communicate to you, before this, the doings of the church, in relation to you, at their last meeting; but a press of other calls has induced delay till the present time. Your letter to me of Oct. 2d, in which you declined attending the meeting of the church, was read to the church, as was the whole of our written correspondence. Your wide departure from gospel truth; your very unkind insinuations in regard to the committee, who, in the discharge of their painful duty, first presented your case before the church; your refusal to regard the call of the church to attend their meeting, and the general spirit of your letter, were exceedingly painful to the brethren. In view of all the circumstances of the case, they felt constrained to adopt the unpleasant measure expressed in the following preamble and vote, to wit:

"Whereas Bro. Zetham F. Shute has embraced the dangerous heresy of Universalism, and has, for a long time, been guilty of neglecting the worship and ordinances of God's house, and of frequently violating the holy Sabbath by attending to his fishery on that day, and whereas the church have adopted the means enjoined by the Savior to bring him to repentance, and to recover him from the snare of the devil; and whereas he refuses to hear the church or appear before them,—*Therefore*, Voted, *unanimously*, That he be, and he hereby is, excommunicated from this church of Christ, cut off from its holy fellowship and privileges."

You may perhaps be disappointed and dissatisfied, to find that you have been *excommunicated* from the church instead of *dismissed*, according to the "wish" expressed in your letter to me. In regard to this subject I would inform you that according to the principles of discipline in the Congregational church there are only two ways in which they can regularly dissolve the relation of the members to the body; one is by letters of dismission, and recommendation to some other church of Christ and the other by excommunication. You did not request a regular dismission, and recommendation to any other church of Christ; and if you had requested it, the church could not consistently have granted it, until the difficulties, which affected your good standing in this church had been removed. I suppose your wish was to obtain a discharge from this church in some way less painful than excommunication, without connecting yourself with any other church. No such way of discharge is pointed out in the holy Scriptures. Though the course, which the church has pursued with you, has been painful, yet its propriety, and its entire accordance with the instruction of the Great Head of the church may be seen by turning to Matt. xviii. 15—17.

In regard to that part of your letter in which you remark upon my letter of Sept. 12, I would briefly say, that you seem strangely to misapprehend me, when you represent that I *charged* you with a "proud spirit," and "aggravated sin." I said "*if* you asked your question in a proud, captious, and self-confident spirit," that "an answer would do you no good," &c.

Be kind enough to review my letter, and you will perceive that most of your remarks upon it overlook some conditional words, which greatly modify the spirit and sentiment of the communication. I hope you do not intentionally misrepresent, and that you will, in future, be very sure that you *understand* what is said or written before replying to it.

You *repeat* the requests of your first letter to me. I have only to say, in reply, that when you shall have complied with the conditions which I mentioned in my former letter, and which seem to me highly proper and important, I shall cheerfully accord with your requests. Until you are disposed to comply with those conditions, you may spare yourself the trouble of repeating again your former requests.

I must close by giving you assurances of the entire kindness of my feelings towards you. I find *pity* to predominate over every other feeling towards you. And my prayer is that God may have mercy upon you, and deliver you from the snare of the devil, and bring you back to the fold of the Shepherd and Bishop of souls.

Very respectfully your friend,
STEPHEN THURSTON.

LETTER 5th.

PROSPECT, Dec. 1833.

Rev. Stephen Thurston. Dear Sir,—I received yours the 10th inst. dated Nov. 1st. I do not wish to write to cause hardness or to hurt the feelings of my brethren, or sisters, but will state some things wherein I think they have accused me wrongfully.

Concerning my first letter to you, I thought to get some information but was very much disappointed; for your answers, or remarks were different from expectation, especially from a man who professes to be a minister of the gospel. I think, sir, it would have been your duty to have tried to convince me of my error, which you think I am in, whether I would hear, or forbear, but it was to the reverse in my opinion, according to the spirit of your letter.

As you say in your second letter "your wide departure from gospel truth." I will own, sir, that I have departed from forms and creeds brought up by men, but I think that instead of departing from gospel truth, I have embraced the gospel truth which was preached by our Savior, emphatically "good tidings of great joy which shall be unto all people." It is the road of peace, of reconciliation, of salvation, and eternal life; it proclaims the abolishment of death, and brings life and immortality to light! It tells us that God loves us with an everlasting love: that he wills our happiness; that he has prepared for us a house not made with hands eternal in the heavens. And again that when sin abounded, grace did much more abound, and that where sin hath reigned unto death even so might grace through righteousness reign unto eternal life, by Jesus Christ our Lord. And in addition to all, it tells us of our duty to our maker, ourselves and our fellow men,—what to believe—what to do and what to refrain from doing, that we may be his followers as dear children and enjoy continually that peace of God which passeth understanding. And again we see his commands to the apostles, to go into all the world and preach the gospel to every creature. I believe it in conformity to the will of God, for I read that he will have all men to be saved and come to the knowledge of the truth.

Preaching, according to popular belief, is designed to save the human race from endless punishment in the future state of existence; but is this the purpose of the Christian ministry? Did Christ come into the world to save from everlasting woe? I read that he came not to condemn but to save the world—not to save his people from endless misery, but from sin.

Again you say, "your very wicked insinuations in regard to the committee," &c.—Sir, I only referred them to certain passages in that book which does not lie, and there is no one can deny but it is a book of truth, if it is rightly taught or promulgated by men who profess to teach from it; but if taught in such a way as to contradict itself, or in such a way as not to look reasonable, in my opinion, it is not right, nor gospel; but I have heard it taught in such a way.

And again you say, "Whereas Br. Z. F. S. has embraced the dangerous heresy of Universalism." Do you not see wherein you have accused me wrongfully by judging me a heretic? If it is heresy that I believe, I would to God that every person could believe the same, for I think there will be jars and contentions, backbitings and slanders until the truth, as it is set forth in the gospel, is sealed in every persons heart, from the least unto the greatest.

And again you speak of my violating the Sabbath by attending to fishing on that day. We see that under the Mosaic law it was commanded not to do any kind of work whatever on the Sabbath; but when Christ came and fulfilled that law, he taught people to do whatever was necessary to be done on that day. It is worthy of notice that the pretendedly pious class of the Jews did exceedingly scandalize Jesus, because he would do good on the Sabbath day. They watched him, a goodly employment truly! Instead of worshipping God or doing aught for the benefit of their fellow men, they watched Jesus that they might find an accusation against him. If men would serve God with half the zeal which they manifest in watching others we should hear fewer empty professions, and witness more good works. And we read that whosoever breaks the least command is guilty of the whole.—Now, sir, does not your family or yourself do any work on that day. If not you are clear. But if you do you are in the same situation of other people; and if you recollect, you once said to me, that what I did was no worse than masters of vessels do by sailing on the Sabbath from port. Now why is it that they are not brought before the church and excommunicated for breaking the sabbath? If one breaks the Sabbath why is he not as guilty as another? Sir, I do not strain at a gnat and swallow a camel, by charging others with faults when I am guilty of the same or worse, (not to say that I am guilty, but will own that I am guilty before God, like the whole of the human family,) as St. Paul says our carnal mind is enmity against God; is not subject to the law of God neither indeed can be.

I cannot have time to speak of every particular in your letter, but will mention wherein you say, "he hereby is excommunicated from this church of Christ," &c. Sir, I hope you will not deny me the blessed privilege of believing that he is my Savior and the Savior of all; for none of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord and whether we die, we die unto the Lord; for to this end Christ both died and rose, and revived that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at naught thy brother; for we shall all stand before the judgment seat of Christ; for it is written, as I live saith the Lord every knee shall bow to me, and every tongue shall confess to God,—and again it is said, destroy not him with thy meat for whom Christ died.—You referred me to Mat. xviii. 15—17, where Christ taught humility, and says, if thy brother trespass against thee, &c. Now, to be short, wherein have I trespassed against you, or any other person? If you can prove that I have trespassed against any one, I will confess my fault in humility. Again you say, "you seem strangely to misapprehend me, where you represent that I charged you with a proud spirit, and aggravated sin," &c. You say that your remarks were hypothetical. Sir I think all them were not, because you say, "as you are not in a state to be benefitted by the truth, your first business should be to repent of such aggravated sin," &c. Sir, if those remarks were as you represent, I know not the meaning of words or sentences. But people can judge for themselves whether I am right or wrong. I think sir your remarks were understood before they were answered.

You say again, "you repeat the request of your first letter": you say in reply that "when you shall have complied with the conditions which I mentioned in my former letter," &c., where you say you think it would be a palpable violation of our Savior's commands, and refer to Mat. vii. 6.—Sir, I think that Christ did not teach his elect, or the Apostles to preach the gospel to a certain class of people or denomination; but as it is stated above, Christ says, go preach the gospel to every creature, &c.—Now as you profess to be a minister of the gospel, I think it would be your duty when you see others in error to convince them of it, or at least try, whether they will hear or forbear. Do you think that Braman and Whittemore, have violated the commands of Christ? or do you think it wrong to converse or hold an argument upon the Scriptures? If so, why do you preach? If it is wrong, you do wrong yourself: you may ask why: I will answer, because you hold the strongest arguments, you can, to support your doctrine, which is undeniable.

You once said to me that Mr. McFarland had not much learning, but had a few words of the original which he had picked up in the writings of others, &c. I would ask, who did Christ choose for his Apostles? was it the rich and learned men? I will answer no. It was poor fishermen.

You seem to think that I am led away by the snare of the Devil. When you convince me that the Devil has more power over the works of God's own hands, than he has himself, I may think that he has led me away.

It has been reported that I called you a hypocrite and wrote an impudent letter to you: because of this report I shall lay our written correspondence before the public, so that they may judge for themselves. I have not learning to go before the public, but I think I can be understood.

I will close by saying that I have nothing against you as a person, formed of the dust with myself by our maker who is watching our movements and holds us, as I hope, with his stretched forth arm and keeps us as the apple of his eye. If we cannot agree concerning some things while on earth, may we agree when we meet at the bar of God, to sing in unison the praises to the lamb that was slain to redeem us from this body of sin and death. Yours Respectfully

ZETHAM F. SHUTE.

[*To be Continued.*]

Specimen of the Primeval Forest of Ohio. One of the flat boats, says the Cincinnati Gazette, now discharging coal at Pomeroy's wharf, foot of Plum street, has gunwales one hundred and one feet each in length, without knot or splice—two feet and a half wide, and eight inches thick. A pair of gunwales of similar dimensions, for another boat, were sawed out of the same tree, a yellow or tulip poplar (Lirioden dron tulipe fera) that grew on Long Bottom, above the Pomeroy Coal Banks. This boat has eighteen feet beam. At a very low stage of water she brought down forty five thousand bushels of coal; at a medium stage she could have taken six thousand bushels; and will transport, with safety, upwards of one thousand barrels of flour to New Orleans.

Remedy for Ringworms.

"A correspondent in the American Farmer writes as follows: "after I had the tetter nearly twenty years on my hand, and had used dollars' worth of tetter ointment, which took off the skin repeatedly without effecting a cure, a friend advised me to obtain some blood-root, (called also red root, Indian paint, &c.) to slice it in vinegar, and afterwards wash the part affected by the liquid. I did so, and in a few days the dry scurf was removed, and my diseased hand was as whole as the other."

It is computed that in the states south and west of New York, there are more than a *million* of children, between the ages of 1 and 15, who attend no schools and are growing up without the simplest rudiments of an English education. Out of 400,000 children in Pennsylvania, only 150,000 were at school in 1830. In New Jersey, 11,700 children are destitute of the means of instruction, and 15,000 adults are unable to read. In Kentucky, out of 143,700 children, between the ages of 5 and 15, in 1830, only 103,300 attended school!

THE APPLE. If the branch of an apple tree be taken off whilst in blossom, and immediately planted in a swampy ground, it will take root and bear fruit that season.—This mode has been tried with success; it is probable that a branch of a pear, peach, plum, mulberry, or any other fruit tree, if taken off in spring or summer, whilst the tree is in full sap, will also take root and become a new tree.

A verdict of $100 damages has been given in the Superior Court of New York against a militia officer, who, in endeavoring to keep off a crowd assembled at a parade, struck the plaintiff over the head with a sword, which cut through his hat. It was stated in defence, that the plaintiff took the defendant's horse by the bridle, and otherwise provoked the assault.

A case of spontaneous ignition occurred a week or two since, upon the plantation of Col. Macnamara, near Salisbury, North Carolina. Some cotton that had been washed, and put up in balls and laid away in a basket, caught fire about midday in the chamber where they were placed, and came very near burning down the house.

Matrimony in Ohio.—It is stated that two hundred *divorce* cases were pending in the Supreme Court of Ohio, during its circuit of 1832, commencing in April and ending in December. Besides these, about fifty applications were, during the same period, made to the Legislature.

The total number of deaths in Baltimore during the year 1833, was 2405, including 632 blacks.

FROM ST. DOMINGO. From Capt. Tarlton, of schr. Rolla, arrived at New York from Port Au Prince, we learn that a law had been promulgated by the President, forbidding all foreign vessels from trading from one port to another in the island. The law was to take effect on the 1st January, after which, all vessels touching at any port in the island, must discharge and load there.—The law is intended to turn the attention of planters to raising coffee, with a view of breaking up the mahogany trade.

BANKS OF MAINE. By the returns laid before the Legislature, it appears that the situation of the banks of Maine, in June last, was as follows. The total amount due from them was $4.327,703 07, viz. capital stock $2,440,000, bills in circulation $1,158,350, net profits on hand $60,869, 21; balances due to other banks $117,588, 47, cash deposited $550,895 39. The amount of their resources was $4,328,120 68: viz. specie in banking houses, $137,036 19, real estate $74,382 86, bills of other banks in the State, $71,056 96, of banks out of the State, $34,699, amount of all debts, except balances from other banks $3,732, 583 68. The amount of the last dividend, previous to June, was $77,025, of received profits at the time of declaring it $25.651 37, and of doubtful debts $19,975 93. The above statement includes twenty three banks: seven being new ones, made no return.

A minister residing in the vicinity of Stamford, Conn. with a woman he was married to about four months ago, was called upon a few days since, by a former *wife* and a brood of children direct from England, from whom he had *run away*, leaving her and her little ones destitute. His name is John Strickland.

The steamboat Missourian, on her passage from St. Louis to New Orleans, had her boilers collapsed, by which three individuals came by their death, and sixteen or seventeen more were severely scalded. The names of the persons injured are not given.

At the meeting of the Young Men's Bible Society of the city of New York, held at Masonic Hall on the 23d Dec. it was resolved to raise the sum of thirty thousand dollars for the purchase and distribution of Bibles to various quarters of the world.—About one third of this sum has already been subscribed.

In Hanover, Penn. a few nights since, a thief was shot dead while attempting to break into a dry goods store. The clerk of the store fired his gun the moment the robber was about to draw the bolt of the shutter.

Cure for a Cold.—Take of gum arabic, liquorice, ant, wine, rock candy, paregoric, in equal quantities, say about three cents' worth each. Dissolve the whole in a pint of hot water, and take a teaspoon full fasting three or four times a day, or at night, as often as awakened by coughing.

Mr. Thomas Fletcher has been engaged by Gov. Thomas of Maryland, to make two elegant swords to be presented to Col. Towson, of the U. S. Army, and Capt. Gallagher of the U. S. Navy. These swords are intended as testimonials of the admiration and gratitude of their native State for the distinguished gallantry and highly valuable services of those officers during the war with Great Britain.

To remove thin ice from door steps and side walks, the readiest method is to sprinkle a little fine salt upon it. In a short time after, it may easily be removed with a shovel and broom.

A proposition is now before the Legislature of North Carolina, so to amend the law of evidence as to authorize the depositions of females, taken by two justices of the peace, by a commission issuing from the clerk of the superior or county court, as the case may be, to be read as evidence in all civil cases.

COM. BARRON, of the United States Navy, has presented a memorial to Congress, "setting forth that he has invented a Steam plow ship, calculated for the destruction of all classes of men-of-war ships that can come within the limits of the bays, sounds, and rivers of the United States."

Gov. Breathett, of Kentucky in his annual message proposes a State Bank with a capital of four millions.

An inquest was recently held upon the body of a man found dead in a cellar, where he had taken shelter in Montreal and a verdict returned by the jury, that he "*Died of Misery.*"

The cargo of a new steamer belonging to Nashville, Tennessee, bound to New Orleans, was 35,000 bales of cotton valued at $175,000!

A motion has been made in the Legislature of Maryland, to abolish the Lottery system in all its branches.—Referred. Thus one State follows another in the good work.

The "Life and Opinions of Thomas Jefferson," by professor Tucker, of the Virginia University, will be published in the spring. It will comprise two octavo volumes, and contain a review of the political history of the times in which the sage and patriot flourished.

A writer in the Middletown Sentinel states that his teeth had become loose and very painful from a cold, and that they were made fast and entirely relieved from pain by a mixture of equal quantities of alum and salt, put on a cloth and applied to the teeth.—This mixture has been applied in many other cases of tooth-ache with great success.

The acknowledgment of Merit.—"Never mind him," said Sir Joshua Reynolds to a friend, who complained of the sarcasms of a witty enemy—"never mind him, he only shows his sense of his own inferiority; it is ever the least in talent who becomes malignant and abusive."

Mr. Ebenezer Corson, committed to jail in Bangor, a few days since for an assault upon his wife, attempted to commit suicide, by cutting his throat with a pocket knife. His wounds were immediately dressed by a Surgeon, but his recovery is reported to be doubtful.

Galighani's Paris Messenger, says—"The Royal Library at Paris, on the 1st January, 1833, contained 1,985,000 volumes including manuscripts, books of engravings, and numismatical works. On the first of January, 1834, it will contain at least 2,005,000 volumes, as every year on an average 20,000 new works are deposited there."

To the Honorable the Senate and House of Representatives of the State of Maine in Legislature assembled.

THE undersigned respectfully request that they, with such others as may associate with them for the purpose, may be incorporated into a Company to be called the "EASTERN BRANCH MILL DAM COMPANY," with power to erect and maintain a Dam across the Eastern Branch of the Cathance River, near the mouth of said Branch, with such privileges and under such restrictions as the Legislature may deem reasonable.

Though the Dam contemplated by your petitioners would be erected across tide waters, yet the waters above are not navigated, excepting by small boats. The Dam, if erected will afford numerous sites for mills and manufacturing establishments.

J. W. SANFORD and fourteen others.

Bowdoinham, January 13th, 1834.

State of Maine.

IN SENATE, January 17, 1834.

On the Petition aforesaid, *Ordered*, That the Petitioners cause an attested copy of their Petition, with this order thereon, to be published three weeks successively in a newspaper called the Christian Intelligencer printed in Gardiner and the Hallowell Free Press printed in Hallowell, the last publication to be before the twentieth day of February next, that all persons interested, may then appear and shew cause, (if any they have,) why the prayer of said Petition should not be granted.

Read and Accepted.

Sent down for concurrence.

JOSEPH WILLIAMSON, *President.*

In the House of Representatives, Jan. 18, 1834.

Read and Concurred.

NATHAN CLIFFORD, *Speaker.*

A true Copy—Attest:

WILLIAM TRAFTON, *Secretary of the Senate.*

To the Honorable Senate and House of Representatives.

THE undersigned respectfully request, that they with their associates may be incorporated into a Company to be called the Kennebec Mill Dam Association, for the purpose of erecting and maintaining a Dam across the Kennebec River, at or near the Island above the Kennebec Bridge, with such privileges, and under such restrictions as the public good may require.

The present is a time when the public attention seems to be directed to works of internal improvement; and the undersigned have been led to believe that a Dam may be erected at the place contemplated, which shall be the means of rendering available a portion of the natural resources of the State, for the following among other reasons: 1st, it would improve the navigation of the river above tide water, while it would not interfere with it below. 2d, it would tend to augment the value of timber lands upon the river and its tributaries, by furnishing additional facilities for securing and sawing the timber and preparing it in the various modes required for the market. 3d, it might be the means of introducing Manufacturing Establishments and of the consequent introduction of capital and taxable property, improving the market for the farmer, and furnishing employment for the mechanic and laborer.

Wherefore your petitions respectfully request to be incorporated as aforesaid.

GREENLIEF WHITE and 26 others.

Augusta, Jan. 9, 1834.

State of Maine.

IN SENATE, Jan. 10, 1834.

On the Petition aforesaid, *Ordered*, That the Petitioners cause an attested copy of their Petition, with this order thereon, to be published in the Age and Kennebec Journal, two papers published in Augusta, three weeks successively, the last publication to be before the second Wednesday of February next, that all persons interested may then appear and show cause, (if any they have) why the prayer of said Petition should not be granted. JOSIAH PRESCOTT, Chairman.

IN SENATE, January 10, 1834.

Read and Accepted. Sent down for concurrence.

JOSEPH WILLIAMSON, President.

In the House of Representatives, Jan. 11*th*, 1834.

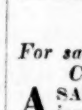
Read and Concurred.

NATHAN CLIFFORD, Speaker.

A true copy—Attest:

WILLIAM TRAFTON, Secretary of the Senate.

Temperance Tavern.



ESTABLISHMENTS of the above character are fast becoming more popular and less rare;—a sure indication of the rapid progress of the Temperance cause. The public are notified, that such a Tavern is just being opened in this village by J. PURRINGTON, Esq. at his old stand, which has been thoroughly refitted and refurnished. Mr Purrington is well known as an experienced Innholder, and those who may become his guests may depend on being supplied with every article necessary to comfort and good cheer—*ardent spirits* of all kinds excepted. C.

Bowdoinham, Dec. 28, 1833. 2

To the Afflicted.

For sale, Dr. Holmes' Dulcified Vegetable Compound and Deobstruent Pills.

A SAFE, and efficient medicine for all those laboring under diseases of the Lungs, such as Coughs, Catarrhs, Croup, Asthma, inflammations of the mucous membranes of the throat, and organs of the chest. This medicine has been singularly powerful in cases of bleeding from the Lungs, and as a preventative of Consumption. It is purely a vegetable composition, principally of native plants, and acts as a gentle stimulant of the digestive organs and as a corrector of the impurity of the blood and fluids necessary to good and perfect health. Hence it has been found exceedingly valuable in cases of general debility: also in Liver complaints, such as Jaundice, Rheumatism, as well as in the disorders peculiar to females. It is prepared and put up in the nicest manner by the inventor, E. HOLMES, M. D. who was first led to its use by ascertaining its efficacy upon himself in cough, spitting blood, and pain in the chest, and it has since been administered to hundreds with unparallelled success.

Each bottle is accompanied by a box of pills enclosed in a pamphlet giving directions for its use—also certificates as to efficacy, &c. ☞ Price $1 50.

Apply to S. O. BRADSTREET & CO. Agents, Gardiner, who are constantly supplied with the Medicine. 6m1

NOTICE.

THE copartnership heretofore existing between William Smith and Ebenezer Kelley and known by the name of SMITH & KELLEY, is by mutual consent this day dissolved. All indebted to said firm are requested to settle with Eben'r Kelley as he has all the accounts for settlement. WILLIAM SMITH,

EBENEZER KELLEY.

Litchfield, Jan. 11th, 1834. 4

New Books.

JUST received at the Bookstore of Wm. PALMER,

The Young Man's Guide
Life of St. Paul,
Daughter's Own Book,
Young Orator,
Life of J B. Taylor,
Jack Downing's Letters,
Pompeii, ,
Parley's Magazine, Part Third,
Peoples' do. do.
Battles of Cressy & Poictiers, in French & English,
Beaumont on the Gastric Juice. 5

Paige's New Work.

B. B. MUSSEY has just published 'Selections from Eminent Commentators who have believed in Punishment after death, wherein they have agreed with Universalists in their interpretation of Scriptures relating to punishment, by LUCIUS R. PAIGE, Pastor of the first Universalist Society in Cambridge.'

☞ All orders for the above work addressed to B. B. MUSSEY, 29, *Cornhill, Boston*, will receive prompt attention. 3tf

NOTICE.—This is to forbid all persons from harboring or trusting, Elizabeth, my wife, on my account, as I shall hereafter pay no debts of her contracting. GEORGE GARLAND.

Pittston, Jan. 21, 1834. 4